Transcript of teachings by Khen Rinpoche Geshe Chonyi on the Modes of Mind and Mental Factors

Lesson No: 24   Date: 13ᵗʰ September 2012

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All page references refer to the root text, unless otherwise stated.

Question: Is the mind that is concomitant with the mental factor of anger necessarily a non-virtuous mind?

Answer: It is taught that anger is necessarily non-virtuous. There probably isn't any instance where anger is considered good or virtuous. According to the *Compendium of Knowledge*, the mental factors in the retinue of the mind of anger would be non-virtuous because they share the similar entity, similar object of observation, and similar aspect. You can say that all the mental factors that are in the retinue with anger would be non-virtuous.

The *Compendium of Knowledge*, the *Higher Abhidharma*, also states that anger is a mind of the desire realm. There is no anger in the form and formless realms. Since anger is necessarily non-virtuous, therefore in the higher realms, i.e., the form and formless realms, where there is no non-virtue, there is no anger. This is mentioned in both the *Treasury of Knowledge* and the *Compendium of Knowledge*.

The Eleven Virtuous Mental Factors
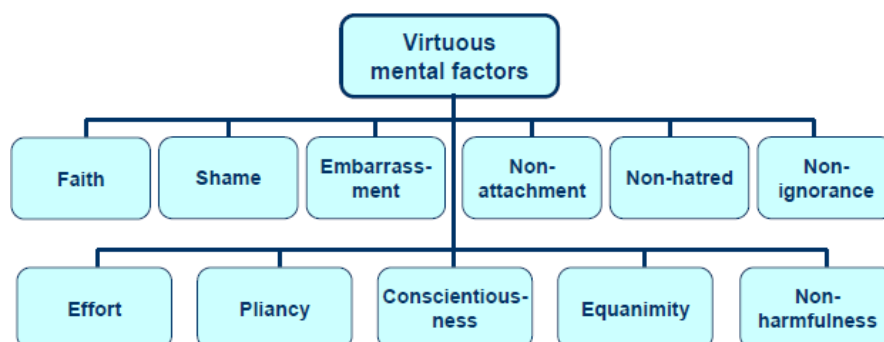
(8) Pliancy

There are two types of pliancy: (1) physical pliancy and (2) mental pliancy. In this context, pliancy refers to mental pliancy. Pliancy is achieved when one achieves the ninth mental abiding.

(1) **Physical pliancy** is such that, through the power of meditative stabilization, unserviceability of the body is purified, whereupon the body is buoyant and light, like a ball of cotton, and can be applied to virtuous activity according to one's wish.
(2) **Mental pliancy** is such that, through the power of meditative stabilization, the mind becomes free of unserviceability, whereupon it becomes amenable to application to an object of observation without hindrance (Page 45).

Mental pliancy is a mental factor. I am not sure whether one has to call a physical pliancy a tangible object. For the time being, we will leave it at that. This is something to think about: perhaps physical pliancy is a special bodily tangible object.

(9) Conscientiousness

Regarding conscientiousness, the *Compendium of Knowledge* says:

> QUESTION: What is conscientiousness?
> RESPONSE: It is a cultivation of virtuous qualities within abiding in non-attachment, non-hatred, non-ignorance, as well as effort, and guards the mind against contaminations. It has the function of thoroughly completing and fully establishing all mundane and supramundane success.

Just as it has been said above, it is an awareness that accomplishes virtue within abiding in effort (joyous perseverance) without coming under the influence of afflictions, and it guards the mind against contaminations (Page 46).

- The object of conscientiousness can be any virtue.
- The aspect of conscientiousness is to guard the mind against the discordant class or factors incompatible with virtue.
- The function of conscientiousness is to cause the mind to abide in virtue and for virtue to increase.

Conscientiousness protects virtue and guards the mind against the factors incompatible with virtue. Perhaps we can say that conscientiousness cherishes virtue, holding it as very dear.

Regarding this, [Asanga's] *Bodhisattva Grounds (Bodhisattvabhumi)* mentions five types:
(1) conscientiousness with respect to the former
(2) conscientiousness with respect to the latter
(3) conscientiousness with respect to the middle
(4) conscientiousness prior to activity
(5) conscientiousness of concordant application (Page 46)

(1) Conscientiousness with respect to the former
With respect to faults, misdeeds, and negativities committed in the past, one generates regret and applies the remedies.

(2) Conscientiousness with respect to the latter
With respect to not committing non-virtue in the future, one relies on mindfulness and introspection to stop engaging in any non-virtuous actions.

(3) Conscientiousness with respect to the middle
In the present, with mindfulness and introspection, one realises whenever one is about to engage in non-virtue and with conscientiousness, one stops oneself from engaging in it.

(4) Conscientiousness prior to activity
Before a non-virtuous action is committed, you already have the thought, "How wonderful it would be if I do not engage in non-virtue."

(5) Conscientiousness of concordant application
At all times, one thinks, "I will not engage in non-virtue and I will guard my mind against doing so."

- The first, conscientiousness with respect to the former, has to do with non-virtues that were committed in the past.
- The second, conscientiousness with respect to the latter, relates to the non-virtues that may be performed in the future.
- The third, conscientiousness with respect to the middle, has to do with the present, i.e., restraining oneself from engaging in non-virtue.
- The fourth, conscientiousness prior to activity, is more of a motivation.
- The fifth, conscientiousness of concordant application, is also a motivation but it extends to all times, i.e., keeping the mind in that motivation at all times.

Conscientiousness is extremely important because it protects the mind and keeps it in virtue. Once we lose conscientiousness, afflictions creep in almost immediately. In order to increase one's virtue and qualities, one has to depend on conscientiousness.

(10) Equanimity

Regarding equanimity, the *Compendium of Knowledge* says:

> QUESTION: What is equanimity?
> RESPONSE: It is a discordance with afflictive states, an evenness of mind, a dwelling in a natural state, and a spontaneous abiding, within abiding in non-attachment, non-hatred, non-ignorance, as well as effort. It has the function of not allowing an opportunity for afflictions.

Just as it has been said above, in dependence on the techniques for internally setting the mind single-pointedly on an object of observation, the nine mental abidings[1] are gradually accomplished. When the ninth is achieved, one no longer needs not strive to use the antidotes to laxity and excitement and one attains a spontaneous abiding of the mind.

In general, there are three types of equanimity:
(1) compositional equanimity[2]
(2) equanimity which is feeling
(3) immeasurable equanimity (Page 47)

- The object of equanimity can be posited to be the same as the object for meditative stabilisation. Therefore the object of equanimity is posited to be an imputed thing.
- The aspect of equanimity is engaging in discriminative equanimity.
- The function of equanimity is that it does not give the afflictions of the desire realm a chance to manifest.

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[1] The nine mental abidings are: (1) setting the mind, (2) continuous setting, (3) re-setting, (4) close setting, (5) disciplining, (6) pacifying, (7) thorough pacifying, (8) making one-pointed, and (9) setting in equipoise.

[2] This is also translated as the equanimity of application.

In the course of developing meditative stabilisation (or concentration), when obstacles such as laxity or excitement arise, you have to apply the antidotes to them. But when obstacles are not arising, for example, there is no laxity, then it is incorrect to apply the antidote when there is no need to do so.

- If you do not apply the antidote when there is a need to do so, it is a fault.
- If you apply the antidote when there is no need to do so, it is also a fault.

In this context, the equanimity we are referring to is achieved on the ninth mental abiding when the mind is in equilibrium whereby you neither have to apply the antidotes nor not apply the antidotes.

At the eighth mental abiding, there is unlikely to be any laxity and excitement. The mind is probably free from them but there is still some danger of them arising. On the eighth mental abiding, one projects the will or intention to stay in session and not be affected by laxity or excitement. There is no laxity or excitement during the session but that comes through effort, i.e., one has to make an effort for this to happen.

But on the ninth mental abiding, as soon as you place your mind on the chosen object of observation, the mind is able to abide in that state. The mind is free of laxity or excitement naturally and effortlessly.

We did not study the six perfections in the lam-rim as we did not have the time. These points I mentioned are in the lam-rim in the section on the perfection of meditative stabilisation that explains:
- the nine mental abiding
- how one moves from one level to another
- the obstacles that one will meet along the way
- the difference between the coarse and subtle levels of excitement and laxity
If we should have the chance to look at the six perfections in the future, we will discuss them then.

Among the three types of equanimity—the compositional equanimity (or the equanimity of application), the equanimity that is feeling, and immeasurable equanimity—we are referring here to the equanimity of application that is achieved on the ninth mental abiding.

(11) Non-harmfulness

Regarding non-harmfulness, the *Compendium of Knowledge* says:
> QUESTION: What is non-harmfulness?
> RESPONSE: It is a mind of compassion and is involved with non-hatred. It has the function of not inflicting injury.

Just as it has been said above, non-harmfulness is a patience that, lacking malice, observes suffering sentient beings, thinking, "May they be free of that [suffering]!" (Page 48)

- The object of non-harmfulness is a sentient being.
- Its aspect is compassion.
- Its function is not to inflict harm.

Khen Rinpoche: Is there a sentient being who does not suffer?

What is the problem with stating, "The object is a sentient being, the aspect is compassion and the function is not causing harm?" The object of observation of great compassion is all sentient beings. So the Buddha also cares for the tenth ground bodhisattvas.

In order to develop non-harmfulness, we have to give up inflicting harm. This is the advice given in the *Vinaya* for counteracting inflicting harm:

And on the occasion of giving the instructions, one is cautioned about the necessity to abide in the four qualities that makes one a trainee-in-virtue:

> Even when derided, do not deride in return.
> Even when someone gets angry at one, do not get angry in return.
> Even when hit, do not hit back.
> Even when one's faults are exposed, do not expose others' faults (Pages 48 – 49).

We do not harm sentient beings only through physical actions. We can also harm sentient beings verbally and mentally. Therefore we have to avoid harming others physically, verbally, and mentally.

Therefore, if the intelligent ones analyze and understand this well, they will be able to understand that abandoning harmfulness is the essence of the teachings.

[**Discussion of the category of virtuous mental factors**]
QUALM: With regard to virtue, are the eleven [virtuous mental factors] which have been explained here exhaustive?
RESPONSE: In general, virtues are taught to be of five types:
(1) virtues by way of entity
(2) virtues by way of relation
(3) virtues by way of subsequent relation
(4) virtues by way of motivation
(5) virtues by way of ultimacy

(1)   The eleven explained above – faith and so forth – are specified as being virtues by way of **entity** because they are generated in the entity of virtue from their mere establishment without relying on other factors such as motivation. Hence, here I have indicated the eleven principal virtues.
(2)   "Virtues by way of **relation**" are minds and mental factors that are concomitant by way of the five similarities with the eleven – faith and so forth.
(3)   "Virtues by way of **subsequent relation**" are imprints of virtue.
(4)   "Virtues by way of **motivation**" are, for instance, physical and verbal actions motivated by faith.
(5)   "Virtues by way of **ultimacy**" are explained to be thusnesses, because all obscurations will be purified if one meditates within observation of thusness; therefore, they are designated as "virtues" but are not actual virtues (Page 49).

Thusness and emptiness refer to the same thing. Thusness and emptiness are not virtues because they are both uncomposed phenomena and permanent. Virtues are composed phenomena and impermanent.

"All obscurations will be purified if one meditates within observation of thusness": when you focus on thusness, all obscurations will be purified. The questions then arise. How does this happen? Why is this so? Please explain how all obscurations will be purified when we observe thusness.

When the virtues explained above are divided from the viewpoint of circumstances, there is:
(1) virtue by way of attainment at birth
(2) virtue by way of application
(3) virtue by way of activity [directed] in front
(4) virtue by way of benefiting
(5) virtue by way of bearing
(6) virtue by way of acting as an antidote
(7) virtue by way of pacification
(8) virtue by way of concordant cause

(1) Virtue by way of **attainment at birth** is, for instance, the faith that arises through mere rebirth due to the imprints from past lives without depending on familiarization in this lifetime (Pages 49 – 50).

You can see that in some young children who take a natural interest in the Dharma or who dislike killing. They even have the thought that it is not good to kill. There are some children who are born with this mind of non-harmfulness.

(2) Virtue by way of **application** is, for instance, the generation of the wish to attain buddhahood in dependence on the four conditions –
  (i) relying on a virtuous spiritual guide,
  (ii) listening to the excellent doctrine,
  (iii) properly taking such to mind, and
  (iv) practicing doctrines that are concordant with the attainment of nirvana.
(3) Virtue by way of **activity [directed] in front** is, for instance, actions of making prostrations and making offerings within observation of the special field of accumulation (Page 50).

When performing the seven branches of worship, "within observation of the special field of accumulation" means you do these practices by invoking the field of merit before you.

(4) Virtue by way of **benefiting** is, for instance, actions such as ripening sentient beings by way of the four means of gathering disciples[3] (Page 50).

"Four means of gathering disciples": by focussing on sentient beings, you have the wish to bring sentient beings into the path.
(1)   In order to attract that sentient being, you make material gifts, i.e., giving gifts to make him happy
(2)   You speak in a way that is conventionally accepted as pleasant. More importantly, you give advice or Dharma teachings that fit the capacity and disposition of the person.
(3)   Applying the meaning means helping that sentient being to put into practice the advice and teachings that you had given him in accordance with his capacity and disposition.
(4)   Acting in accord means setting a good example by practising what you teach. You practise whatever advice you give to that sentient being.

(5) Virtue by way of **bearing** is, for instance, special wholesome actions which act as the means for attaining high status and definite goodness.

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[3] The four means of gathering disciples are: (1) giving Dharma and material necessities to disciples, (2) speaking pleasantly, (3) applying the meaning by helping them to put into practice the teachings that you have given, and (4) acting in accord – setting a good example by practicing what you teach.

(6) Virtue by way of **acting as an antidote** is, for instance, virtuous actions that possess the special power to directly destroy the objects of abandonment and the discordant class.

(7) Virtue by way of **pacification** is explained to be, for instance, true cessations, just as it is said [in a stanza of homage to the Dharma]:

> Purity separating from attachment,
> Virtue liberating from the bad migrations,
> Unique, ultimate, supreme -
> Pacifying Dharma…

(8) Virtue by way of **concordant cause** is, for instance, the five clairvoyances[4] and the ten powers[5] that arise though the force of attaining true cessations.

These virtues explained above are either actual or designated (Page 50).

When we talk about virtues, there are different terms that are used: virtues by way of entity, by way of relation, by way of subsequent relation, by way of motivation, and by way of ultimacy. Some of these virtues are actual virtues whereas others are just given the name, virtue, but are not actual virtues   This is something for you to think about.

Likewise non-virtues are discussed in the same way. When we talk about non-virtues, for example, samsara is said to be non-virtue. Technically, is samsara a non-virtue?

[**Discussion of non-virtues**]
Similarly, non-virtues are also taught to be of five types:
(1) non-virtues by way of entity
(2) non-virtues by way of relation
(3) non-virtues by way of subsequent relation
(4) non-virtues by way of motivation
(5) non-virtues by way of ultimacy

(1) Non-virtues by way of **entity** are mostly the [root] afflictions and the secondary afflictions.
(2) Non-virtues by way of **relation** are minds and mental factors that are concomitant with those afflictions.
(3) Non-virtues by way of **subsequent relation** are imprints of non-virtue.
(4) Non-virtues by way of **motivation** are the physical and verbal actions motivated by those afflictions.
(5) Non-virtues by way of **ultimacy** are [phenomena] included within cyclic existence. Since these are the sources from which superiors generate despondency, they are called "non-virtues by way of ultimacy." Nonetheless, it is not definite that everything included in cyclic existence is an actual non-virtue. (Page 51).

It also appears that with regard to the non-virtues explained above, there are many distinctions to be made between actual and designated non-virtues, their divisions, and functions.

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[4] The five clairvoyances are: (1) the clairvoyance of magical emanation, (2) the clairvoyance of divine eye, (3) the clairvoyance of divine ear, (4) the clairvoyance of recollecting previous states, and (5) the clairvoyance of knowing others' minds.

[5] According to Jetsun Chokyi Gyeltsen's Ocean of Sport: *Commentary on the Ornament of Clear Realization*, the ten powers are: (1) the power of the exalted knower of sources and non-sources, (2) the power of the exalted knower of fruition of actions, (3) the power of the exalted knower of the variety of interests, (4) the power of the exalted knower of the many realms of the world, (5) the power of the exalted knower of superior and inferior faculties, (6) the power of the exalted knower of paths that proceed everywhere, (7) the power of the exalted knower of the thoroughly afflicted and the completely pure, (8) the power of the exalted knower recollecting previous states, (9) the power of the exalted knower of the varieties of death, transmigration and rebirth, and (10) the power of knowing the exhaustion of contaminations.

Question: What would be an illustration of something that is virtuous but is also in cyclic existence?

Answer: Is the projecting karma to be reborn in the form or formless realm non-virtuous? Maybe there is no need to go up so high. The karma that causes you to be reborn as a human being is virtuous and it is also included within samsara.

Question: The eleven virtuous mental factors are said to be virtues by way of entity, i.e., they are virtues by their own power. Is there a relationship among the eleven virtuous mental factors themselves? For example, in order to achieve pliancy, we have to apply effort. It seems that conscientiousness is also related to the cultivation of equanimity.

Answer: The eleven mental factors are discussed individually. Each is said to be important and necessary. Their individual importance is highlighted and is also explained through their respective functions, i.e., if you have this mental factor, this is what happens to you.

For example, is joyous perseverance needed for pliancy? Without joyous perseverance, one cannot achieve pliancy. Yes or no?

Students answer: Yes.

Khen Rinpoche: Why do you say yes?

What is the object of observation of meditative stabilisation? It can be anything. It follows that the mental image of the horns of a rabbit is an object of observation of meditative stabilisation. Do you accept that? You have no choice. You have to say yes.

Student: You have to make effort in generating this mental image.

Khen Rinpoche: The object of observation of meditative stabilisation is not necessarily virtuous. The object of observation of joyous perseverance is necessarily virtuous because it is defined as enthusiasm about virtue. In order to actualise concentration, you do not need a virtuous object. In order to achieve meditative stabilisation, do you need a mind that is enthusiastic about virtue?

[Students' feedback inaudible]

Definitely there are some connections between these mental factors. We need to analyse what they are and how they work.
What is joyous perseverance? It is a mind that is enthusiastic about virtue.

The object of observation of meditative stabilisation is the imputed object. What is this imputed object? What does it mean to focus on an imputed

object? Are we talking about a generally characterised phenomenon or a specifically characterised phenomenon?

According to the Sutra School, a generally characterised phenomenon is permanent and a specifically characterised phenomenon is impermanent. According to this school, an imputed object is a permanent phenomenon.

We are trying to find out what exactly is an imputed object because it is said to be the object of observation of meditative stabilisation. Going by the Sutra School, if we were to say that the imputed object is a generally characterised phenomenon, are we saying that you can only develop concentration by choosing a permanent phenomenon? Does that mean you cannot meditate on an impermanent phenomenon?

The objective feature of meditative stabilisation is specified to be an imputed thing. The main reason why it is posited to be an imputed thing is because meditative stabilisation is developed in the mental and not the sense consciousness.

That being the case, is the object of observation of meditative stabilisation necessarily permanent? I don't think so. All phenomena can be the objects of observation of meditative stabilisation. Do you agree? If you agree, then definitely you cannot say that only a permanent phenomenon can be the object of observation of meditative stabilisation.

Essentially the question is this: Is the object of observation of meditative stabilisation necessarily permanent? All phenomena can be the objects of observation of meditative stabilisation. Are all phenomena permanent?

Question from Khen Rinpoche: Is the imputed object that is observed by meditative stabilisation a specifically characterised phenomenon or a generally characterised phenomenon?

Student: It is a generally characterised phenomenon and therefore necessarily permanent.

Khen Rinpoche: Is the object of observation of meditative stabilisation necessarily a permanent phenomenon? A generally characterised phenomenon and a permanent phenomenon are mutually inclusive.

Student: There is a difference between the appearing object to the mind and the object that is actually used for meditation. For example: the object can be a statue or it can be your breath, but the appearing object to the mind is actually a generally characterised phenomenon of the statue or breath that is permanent.

Khen Rinpoche: The movement of one's breath is a tangible object. When we develop concentration through a form, we do not do so by observing the form. Rather, by taking that form as the object, we create an image of that object in our mind, i.e., we create a mental image of the form. Then

in dependence on that, we achieve concentration. Therefore a sense consciousness cannot achieve concentration.

Student: Why can't you create a sense of the tactile sensation in the mind just as you create an image of the form?

Khen Rinpoche: The main thing is this: when you are meditating on the breath, are you meditating on the actual breath, the tactile object, or are you focusing on the mental image of the breath?

Student: It has to be the mental image of the breath.

Khen Rinpoche: The main point of this discussion centres on the definition of meditative stabilisation: "It is a one-pointedness of the mind that, within observing an imputed thing, is continuously set upon it (Page 30)." The qualm we are trying to eliminate is related to, "imputed thing." What is this imputed thing? It is stated clearly in the text:

However, Arya Asanga clearly stated that meditative stabilization is not produced in sense consciousnesses; rather, it is only produced in a mental consciousness. Moreover, its object of observation is not form appearing to a sense consciousness; rather, it is only a mental object imputed by the mind (Page 31).

It is therefore wrong to posit the object of observation of concentration to be the form that appears to the sense consciousness. Rather it has to be a mental object imputed by the mind. This is stated by Arya Asanga.

When we meditate, we try to develop a single-pointedness of mind by focussing on something, for example, a form. But actually we are not focussing on the actual form. First we look at it with our eyes. Then we close our eyes and we try to recreate an image of that form in our mind. This is the object of thought that is a generic image, the meaning generality of the form. This is what we are focussing on.

What would be the object of observation when you are meditating on the breath? Going by this reasoning, it is difficult to posit the object to be the actual breath, a tactile object.

When you say you are meditating on the breath, what exactly are you focussing on while you focus on the breath? If you posit the actual movement of the breath that is a tactile object to be the object of observation, then one has to think about how concentration is achieved? How then is concentration achieved by focussing on something that is an imputed object?

When you are meditating on the breath, at that time, what you are actually meditating or focussing on is the meaning generality of the breath. If we posit the meaning generality of the breath to be the object of observation, you can then explain this to be the imputed object.

Question: Is the imputed object of the meditative stabilisation in the continuum of an ordinary being the appearing object of that consciousness?

Answer: You can say that it is the appearing object. If it does not appear, then I don't know what your mind is focussing on.

Question: What will be the appearing object of a non-conceptual meditative stabilisation?

Answer: This is something we can think about.

Prior to achieving meditative stabilisation, the object of observation is the imputed object.

Once meditative stabilisation is achieved, perhaps one can posit the object of observation to be the phenomenon source form. When the meditative stabilisation is transformed into the entity of direct perception, then there should not be any problem in positing a phenomenon source form to be the object of observation. When that mind is transformed into the entity of direct perception, there is no mental image. There is no meaning generality. When there is no meaning generality, yet you have to posit an object. Then perhaps you can posit the object to be the phenomenon source form.

What follows next will be the six root afflictions. You can read this section on your own. We had covered them in the previous module on the lamrim so we will go through the six afflictions fairly quickly. If you have any questions, you can bring them up in the next lesson.

Question: Once you reach the ninth mental abiding, you achieve meditative stabilisation and equanimity. After the ninth mental abiding, you achieve pliancy. Is that the sequence?

Answer: On the ninth mental abiding, there is pliancy and the equanimity of application.

There is mental pliancy followed by physical pliancy. After that comes the bliss of physical pliancy. Only then is the bliss of mental pliancy achieved. After that you achieve the mind of calm-abiding.

You do not achieve calm-abiding simply by achieving mental pliancy. You have to achieve the bliss of pliancy. Calm-abiding is defined as the concentration that is conjoined with the bliss of physical and mental pliancy.

Mental pliancy → physical pliancy → bliss of physical pliancy → bliss of mental pliancy→ calm-abiding

Advice by Khen Rinpoche:

Cyndi is not in a very good state. Something suddenly happened to her today. Everyone, please pray for her to be safe and to recover quickly.

Also pray for Graeme. Maybe some of you know that he has been sick for a long time. He is experiencing a lot of discomfort and pain. So we pray that if there is the karma for him to recover, may he recover. If not, may his pain be lessened and his wishes be fulfilled in accordance with the Dharma.

It is very important to always make aspirational prayers continuously when one is still up and about and everything is all right. It is important that one strives in virtue. You have to see the point for doing so.

When you are still all right and nothing has happened, it is better to strive in virtue. It is very important to remind ourselves that while we are still well, it is important to engage in virtue.

All of us are the same. When nothing is wrong, all is fine but when something happens such as when we are sick and are tormented by pain and suffering, it is very difficult to remember the Dharma. Even if you do remember the Dharma and you want to practise, it is very difficult to do so because you would be overwhelmed by suffering. This is something we need to remind ourselves. While we can still do it, then we better do it. Whatever studies we are undertaking, we should continue with them as well as our practices and engage in as much virtue as possible. Also be a good- hearted person.

Keep in mind everyone else in our centre and our community because many people have problems and various sufferings. So keep everyone in mind, pray for them to be freed from their pain and their obstacles, and for everyone to be able to lead what remains of their life in a meaningful way.

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THE ELEVEN VIRTUOUS MENTAL FACTORS

DEFINITION	OBJECT OF OBSERVATION	SUBJECTIVE ASPECT	FUNCTION	REMARKS
(1) FAITH				
• A knower that has the aspect of conviction, clarity or wishing, and it serves as the direct antidote for non-faith. • It is a conviction, clarity, and wishing with respect to an existent that is endowed with excellent qualities and power. It has the function of acting as a support for aspiration.	• For clarifying or clear faith, it is excellent qualities such as those of the Three Jewels. • For faith of conviction, it is modes of dependent-arising, workings of karma, and so forth. • For wishing faith, it is the four noble truths.	• clarity for clarifying faith • conviction for faith of conviction • aspirational for wishing or aspiring faith	Support for aspiration	Three types: (1) clarifying or clear faith (2) faith of conviction (3) wishing or aspiring faith
(2) SHAME				
An avoidance of misdeeds on account of oneself	Misdeeds that one should avoid	Avoidance on account of oneself	Support for effective restraint from misconduct	
(3) EMBARRASSMENT				
An avoidance of misdeeds on account of others	Misdeeds that one should avoid	Avoidance on account of others	Support for effective restraint from misconduct	
(4) NON-ATTACHMENT				
• A knower that is disenchanted and lacks attachment. • It is a lack of attachment to cyclic existence and the articles of cyclic existence.	Object of desire	Non-attachment when focussed on the object	Support for non-engagement in misconduct	Antidote to attachment, miser-liness, excitement, distraction, and haughtiness.
(5) NON-HATRED				
• A knower that conquers the generation of hatred within observation of any of the three objects that generate hatred, i.e., sentient beings, suffering, and the sources of suffering, and is a lack of malice.	1. sentient beings 2. suffering 3. sources of suffering	Lack of malice	Support for non-engagement in misconduct	Antidote for belligerence, resentment, spite, jealousy, and harmfulness.

DEFINITION	OBJECT OF OBSERVATION	SUBJECTIVE ASPECT	FUNCTION	REMARKS
(6) NON- IGNORANCE				
• It is a wisdom of individual investigation that is able to serve as an antidote to ignorance arising from its cause—being either acquired through birth or arisen through application. • It is knowledge arisen from fruition, scripture, contemplation or realisation and is a wisdom of individual investigation.	All phenomena	Non-confusion	Support for non-engagement in misconduct	Two types: ○ non-ignorance that is acquired through birth ○ non-ignorance arisen through application To be differentiated from the object-ascertaining mental factor of wisdom
(7) EFFORT (OR JOYOUS PERSERVERANCE)				
• The mind that is enthusiastic about virtue is effort. • The mind is enthusiastic in regard to armouring, application, non-inferiority, irreversibility, and non-complacency.	Virtuous activity	Enthusiasm	Fulfilling and accomplishing the class of virtues	Five types: effort of (1) armouring (2) application (3) non-inferiority (4) irreversibility (5) non-compla-cency
(8) PLIANCY				
• A knower that deposits an imprint so that the mind can be applied, however one wishes, to a virtuous object of observation and that severs the continuum of unfavourable states of body and mind. • It is the serviceability of body and mind due to severing the continuum of unfavourable states of body and mind.	Virtuous object	Serviceability of body and mind, i.e., one is able to use one's body and mind in whatever way one wishes	Eliminating all obscurations	Two types:- (1) physical (2) mental In this context, pliancy refers to mental pliancy
(9) CONSCIENTIOUSNESS				
• An awareness that accomplishes virtue within abiding in effort without coming under the influence of afflictions. It guards the mind against	Virtuous object	Guards the mind against the	Causes the mind to abide in virtue	Five types: conscientiousness (1) with respect to the

DEFINITION	OBJECT OF OBSERVATION	SUBJECTIVE ASPECT	FUNCTION	REMARKS
contaminations. • It is a cultivation of virtuous qualities within abiding in non-attachment, non-hatred, non-ignorance, as well as effort, and guards the mind against contaminations.		discordant class or incompatible factors with virtue	and for virtue to increase	former (2) with respect to the latter (3) with respect to the middle (4) prior to activity (5) of concordant application
(10) EQUANIMITY				
• It is a discordance with afflictive states, an evenness of mind, a dwelling in a natural state, and a spontaneous abiding, within abiding in non-attachment, non-hatred, non-ignorance, as well as effort. • In dependence on the techniques for internally setting the mind single-pointedly on an object of observation, the nine mental abidings are gradually accomplished. When the ninth is achieved, one no longer needs to strive to use the antidotes to laxity and excitement and one attains a spontaneous abiding of the mind.	An imputed thing, i.e, same object as the object for meditative stabilisation	Engaging in discriminative equanimity	It does not give the afflictions of the desire realm a chance to manifest.	Three types: (1) compositional equanimity or equanimity of application (2) equanimity which is feeling (3) immeasurable equanimity In this context, this mental factor is the equanimity of application.
(11) NON-HARMFULNESS				
It is a mind of compassion and is involved with non-hatred.	Sentient beings	Compassion	Not inflicting harm	